A

SPEECH;

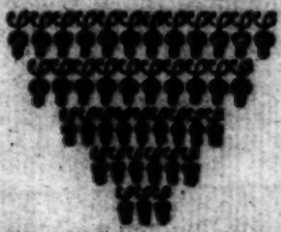
DELIVERED IN

PARLIAMENT;

Novemb. 13. 1641.

By Sr JOHN WRAY, a worthy Member of that Honorable ASSEMBLIE.

Concerning the unlawfulneſſe of Biſhops, and Epiſcopall Authoritie.



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SIR, JOHN WRAYES Speech the 13th of November, Concerning Episcopall Authoritie. 1641.

HIs first Challenge for Lordly Primacie hath of old been grounded out of the great Charter, by which they hold an Episcopal Primacie or Iurisdiction to belong to their states of Prelacie, this is their Temporall foundation and main objection.

Here I demand of them, unto what Church this great Charter was granted, and whether it were not granted to the Church of God in *England*, let the word

of *Magna Charta*, deside this, which are their *Concessimus pro nobis & in perpetuum quod Ecclesia Anglicana libera sit habeat omnia, sua Jura Integra, & libertates suas illæsas.* Now by this Charter if it be rightly interpreted, there is first provision made, the honour and worship should be yeelded unto God, as truly, and indeed belongs to him.

2. Secondly, That not onely such Rights and Liberties as the King and his Progenitors, but also such as God had ordained the Church of *England*, which should be inviolably preserved. And indeed such onely are to be preserved, indeed such onely are to be called the rights and Liberties of the Church of *England*, which God himself hath given by his Law unto the universall Church. And not that which the Kings of *England* by their Charter have bequeathed to the particular Church of *England*. And this no doubt was the cause that moved *Hen.* the eighth so effectually and powerfully to bend himself against the Popes *Su*

premacie

premacie usurped at that time over the Church of *England*, (for saith the King) we will with hazard of our life, and losse of our Crown, uphold and defend in our Realms, whatsoever we shall know to be the will of God.

The Church of God in *England* not being free according to the great Charter, but in bondage and servitude to the See of *Rome*, contrary to the Lawe of God, the King judged it so stand highly with his Honor, and with his Oath, to reform, redresse, and amend the abuses of the same See.

If therefore it might please our gracious Soveraign Lord King CHARLES in imitation of those his Noble Progenitors, to vouchsafe an abolishment of all Lordly Supremacie, exercised by Archiepiscopall and Episcopall Authority over the Ministers of Christ: his Highnesse in so doing could no more rightly be charged with the violation of the great Charter, then might King *Hen.* the eighth with the banishment of Popes Supremacie,

macie, or then our late Soveraign Queen *Eliz.* could be lustly burthened with the breach of her Oath, by the establishment of the Gospel.

Now if the Kings of *England* by reason of their Oath, were so straitly tyed to the words of the great Charter, that they might not in any sort have disanulled any supposed Rights or Liberties of the Church then used, and confirmed by the said Charter unto the Church that then was supposed to be the Church of God in *England*. Then belike King *Hen.* the eight might be attainted to have gone against the great Charter, and against his Oath, when by the overthrow of Abbies and Monasteries, he took away the Rights and Liberties of Abbots and Priors, for the expresse word of the great Charter, Abbots and Priors had as large and ample a Patent for their Rights and Liberties, as our Archbishops and Bishops can at this day challenge for their Primacie.

If then the Rights and Liberties of the

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one as being againſt the Law of God, be duely and lawfully taken away, notwithſtanding any matter, clauſe, or ſentence contained in the great Charter, the other have but little reaſon under the colour of the great Charter to ſtand upon their pantables, and contend for their painted ſheathes: for this is a Rule and Maxime in Gods Laws, *Quod in omni Iuramento ſemper excipitur authoritas Maioris:* Vnleſſe then they be able to juſtifie by the holy Scriptures to ſuch Rights and Liberties as they pretend for their ſpirituall Supremacie over the Miniſters of Chriſt, be in deed and truth conferred unto them by the holy Law of God, I ſuppoſe the Kings Highneſſe as Succeſſor to *Hen.* 8. and as more juſt Inheritor to the Crown of *England*, by the words of the great Charter, and by his Oath, are bound utterly to aboliſh all Lordly Primacy as hitherto upheld, and defended, partly by Ignorance, and partly by unreaſonable and evill Cuſtome.

FINIS.